



الصفّات

As-Saaffaat

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The compilation of this work is an attempt to document the linguistic definitions of words and verbs and some tafseer commentary done by our brother in Islaam, Nouman Ali Khan in his Quran cover to cover project done at the Bayyinah Institute. It is highly recommended to couple this PDF with watching the videos on Bayyinah T.V. to attain maximum benefit.

Abu Ezra

أَبُو عَزِيزٍ

سُورَةُ الصَّافَّاتِ

As–Saaf–faat

This surah begins with a set of oaths. There are a total of five surahs in the Quran that begin with a series of

plural feminine oaths. They are **الذَّارِيَّاتِ, الصَّافَّاتِ,**
الْعَادِيَّاتِ, النَّازِعَاتِ, الْمُرْسَلَاتِ.

Ayah 1



Muhsin Khan

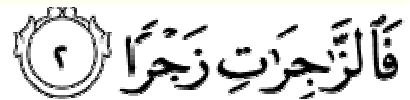
By those (angels) ranged in ranks (or rows).

الصَّافَّاتُ [as-saaf-faatu] is referring to angels who are in small rows. This is a minimal plural in Arabic. So the imagery here is not one gigantic row of angels, it is small groups of angels in small rows, one after the other after the other.

These angels are on standby waiting for an order from ALLAH to fulfill HIS commands.

We will now see the angels being sent for certain specific missions.

Ayah 2



Muhsin Khan

By those (angels) who drive the clouds in a good way.

الزَّاجِرَاتُ [az-zaajiraatu] are those angels who scold with a loud scream. The sound of the scolding that comes out of their mouths is enough to destroy towns.

This comes from the word زَجَرٌ [zajarun].

Ayah 3

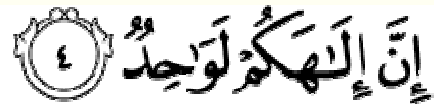


Muhsin Khan

By those (angels) who bring the Book and the Quran from Allah to mankind [Tafsir Ibn Kathir].

التَّالِيَاتُ [at-taaliyaatu] are the angels who read the revelation on to people. This comes from the verb تَلَا [talaa] which is to recite/read/follow.

Ayah 4



Muhsin Khan

Verily your Ilah (God) is indeed One (i.e. Allah);

ALLAH reminds mankind and jinn here that HE is one and the only one worthy of worship. This reminder comes after mentioning the angels.

This reminder comes here because it was a popular trend in Arabia to believe in the power of angels and worship them. The disbelievers used to believe they were the daughters of ALLAH [Far removed is ALLAH from that accusation!]. So, ALLAH is saying that these angles you are worshipping will be the same angels I send to you to destroy you if you don't stop it.

Ayah 5



رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشْرِقِ

Muhsin Khan

Lord of the heavens and of the earth, and all that is between them, and Lord of every point of the sun's risings. (None has the right to be worshipped but Allah).

The rhetorical benefit of just mentioning مَشَارِقُ

“East’s” is because this is the place where dawn emerges and is the beginning of light whereas west is the end of light.

When the angels come, they come with revelation which is a form of light.

So, in Arabia is it like a light has come [revelation] after a very long night.

ALLAH will explain more in detail about this long period of time in surah al-mudath-thir when Arabia was in the darkness of misguidance which was the 600 years between Isa عليه السلام and Muhammed

صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ

Ayah 6

إِنَّا زَيْنَّا السَّمَاءَ الدُّنْيَا بِزِينَةِ الْكَوَاكِبِ ﴿٦﴾

Muhsin Khan

Verily! We have adorned the near heaven with the stars (for beauty).

The Lowest sky that we see has been adorned with huge stars [planets].

كَوَاكِبُ [kawaakibu] is the plural of كَوْكَبُ [kaw'kabun] which are large stars meaning planets.

Ayah 7

وَحِفْظًا مِّنْ كُلِّ شَيْطَانٍ مَّارِدٍ ﴿٧﴾

Muhsin Khan

And to guard against every rebellious devil.

مَّارِدٌ [maaridun] comes from the verb مَرَدَ [marada] which is to race to evil deeds.

Ayah 8

لَّا يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَى وَيُقَذَّفُونَ مِنْ كُلِّ جَانِبٍ ﴿٨﴾

Muhsin Khan

They cannot listen to the higher group (angels) for they are pelted from every side.

Ayah 9

دُحُورًا وَلَهُمْ عَذَابٌ وَاصِبٌ ﴿٩﴾

Muhsin Khan

Outcast, and theirs is a constant (or painful) torment.

دُحُورٌ [duhoorun] is someone who is expelled. It comes from the verb دَحَرَ [dahara] which is to scold and expel someone. This verb could be used if you were to kick someone out of a restaurant for bad behaviour for example.

وَاصِبٌ [waasibun] is extreme pain that is continuous and doesn't end.

Ayah 10

إِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَأَتْبَعَهُ شِهَابٌ ثَاقِبٌ ﴿١٠﴾

Muhsin Khan

Except such as snatch away something by stealing and they are pursued by a flaming fire of piercing brightness.

خَطِفَ [khatifa] to snatch.

أَتَّبَعَ [at-ba'a3] is to follow right behind.

Ayah 11

فَاسْتَفْتِهِمْ أَهُمْ أَشَدُّ خُلُقًا أَمْ مَنْ خَلَقْنَا إِنَّا خَلَقْنَاهُمْ مِنْ طِينٍ
لَازِبٍ ﴿١١﴾

Muhsin Khan

Then [ask](#) them (i.e. these polytheists, O Muhammad SAW): "Are they stronger as creation, or those (others like the heavens and the earth and the mountains, etc.) whom We have created?" Verily, We created them of a sticky clay.

فَاسْتَفْتِهِمْ [fas'taf'tihim] comes from the verb اسْتَفْتَى [is'taf'ta] which to seek a verdict, to ask, to question.
طِينٌ لَازِبٌ [teenun laazibun] is sticky mud or clay.

Ayah 12

بَلْ عَجِبْتَ وَيَسْخَرُونَ ﴿١٢﴾

Muhsin Khan

Nay, you (O Muhammad SAW) wondered (at their insolence) while they mock (at you and at the Quran).

Ayah 13

وَإِذَا ذُكِّرُوا لَا يَذْكُرُونَ ﴿١٣﴾

Muhsin Khan

And when they are reminded, they pay no attention.

Ayah 14

وَإِذَا رَأَوْا آيَةً يَسْتَسْخِرُونَ ﴿١٤﴾

Muhsin Khan

And when they see an Ayah (a sign, a proof, or an evidence) from Allah, they mock at it.

Even if they see a miracle from ALLAH they try to find a way to mock it or make fun of it.

يَسْتَسْخِرُونَ [yas'tas'khi'roona] comes from the verb

اِسْتَسْخَرَ [is'tas'kha'ra] which is to try to find a reason to make fun of something.

Ayah 15

وَقَالُوا إِن هَذَا إِلَّا سِحْرٌ مُّبِينٌ ﴿١٥﴾

Muhsin Khan

And they say: "This is nothing but evident magic!"

Ayah 16

أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَءِنَّا لَمَبْعُوثُونَ ﴿١٦﴾

Muhsin Khan

"When we are dead and have become dust and bones, shall we (then) verily be resurrected?"

Ayah 17

أَوَءَابَاؤُنَا الْأَوَّلُونَ ﴿١٧﴾

Muhsin Khan

"And also our fathers of old?"

Ayah 18

قُلْ نَعَمْ وَأَنْتُمْ دَاخِرُونَ ﴿١٨﴾

Muhsin Khan

Say (O Muhammad SAW): "Yes, and you shall then be humiliated."

دَاخِرُونَ [daakhiroona] comes from the verb

دَخَرَ [dakhara] which is to be humiliated because of stupidity and lack of understanding.

So, these disbelievers will be humiliated because of the foolish attitude they had.

Ayah 19

فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ يَنْظُرُونَ ﴿١٩﴾

Muhsin Khan

It will be a single Zajrah [shout (i.e. the second blowing of the Trumpet)], and behold, they will be staring!

Ayah 20

وَقَالُوا يَتَوَلَّىَٰنَا هَٰذَا يَوْمُ الدِّينِ ﴿٢٠﴾

Muhsin Khan

They will say: "Woe to us! This is the Day of Recompense!"

Ayah 21

هَٰذَا يَوْمُ الْفَصْلِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ ﴿٢١﴾

Muhsin Khan

(It will be said): "This is the Day of Judgement which you used to deny."

Ayah 22

﴿٢٢﴾ أَحْشُرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ ﴿٢٢﴾

Muhsin Khan

(It will be said to the angels): "Assemble those who did wrong, together with their companions (from the devils) and what they used to worship.

أَحْشُرُوا [uh'shuroo] is the command form of the verb حَشَرَ [hashara] which means to herd. Human beings and Jinn are being described as coming to their reckoning being herded like animals. The command is given by ALLAH to the angels waiting in rows that were mentioned in the beginning of the surah who are waiting anxiously to fulfill the command of ALLAH.

أَزْوَاجٌ [az-waajun] is the plural of the word

زَوْجٌ [zaw'jun] which means spouse, half, pair. In classical Arabic this word is spelled the exact same way when referring to a man or a woman. When ALLAH refers to our mother Hawa عليها السلام he refers to her using this word as well.

In this ayah it can mean spouse or the people from the class these people used to affiliate with.

Ayah 23

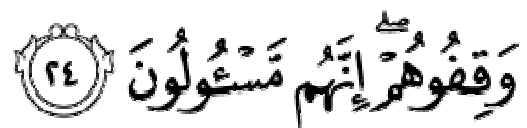


Muhsin Khan

"Instead of Allah, and lead them on to the way of flaming Fire (Hell);

The image here is of the disbelievers being lead down and path that leads to the roaring flames of the hell-fire. As they get closer the roar of hell-fire gets louder and louder.

Ayah 24

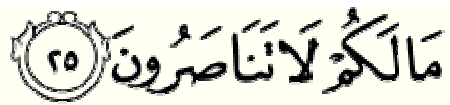


Muhsin Khan

"But stop them, verily they are to be questioned.

The angels here are commanded to make the criminals stop in their tracks so they can be interrogated for everything they used to do.

Ayah 25

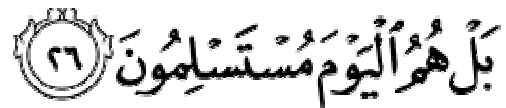


Muhsin Khan

"What is the matter with you? Why do you not help one another (as you used to do in the world)?"

ALLAH is showing sarcasm here in this ayah by asking them why they don't help one another out of this intense situation. They used to help one another in the life of this world and now they are faced with the reality of everything they did they are only concerned about themselves.

Ayah 26



Muhsin Khan

Nay, but that Day they shall surrender,

These criminals will offer themselves in submission and surrender themselves and submit.

Ayah 27

وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٢٧﴾

Muhsin Khan

And they will turn to one another and question one another.

Instead of helping one another they are questioning one another and blaming one another why they are in the position they are in.

Ayah 28

قَالُوا إِنَّكُمْ كُنْتُمْ قَاتِلُنَا عَنِ الْيَمِينِ ﴿٢٨﴾

Muhsin Khan

They will say: "It was you who used to come to us from the right side [i.e. from the right side of one of us and beautify for us every evil, order us for polytheism, and stop us from the truth i.e. Islamic Monotheism and from every good deed]."

Ayah 29

قَالُوا بَل لَّمْ تَكُونُوا مُؤْمِنِينَ ﴿٢٩﴾

Muhsin Khan

They will reply: "Nay, you yourselves were not believers.

The disbelievers will try to blame the ones in power amongst them for going astray and those who were in

power will blame them back and tell them they weren't believers in the first place.

Ayah 30

وَمَا كَانَ لَنَا عَلَيْكُمْ مِنْ سُلْطَانٍ ۚ بَلْ كُنْتُمْ قَوْمًا طَٰغِينَ ﴿٣٠﴾

Muhsin Khan

"And we had no authority over you. Nay! But you were transgressing people (disobedient, polytheists, and disbelievers).

Ayah 31

فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا ۖ إِنَّا لَذَٰٓئِقُونَ ﴿٣١﴾

Muhsin Khan

"So now the Word of our Lord has been justified against us, that we shall certainly (have to) taste (the torment).

Here the disbelievers realize their fate and know there is no way they can avoid the everlasting punishments so they just accept it and comes to terms with them being doomed.

It is like these disbelievers tell one another “look there is no point in blaming each other now, let's just burn because we are going to regardless”.

Ayah 32

فَأَغْوَيْنَكُمْ إِنَّا كُنَّا غَوِينَ ﴿٣٣﴾

Muhsin Khan

"So we led you astray because we were ourselves astray."

Ayah 33

فَإِنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ ﴿٣٣﴾

Muhsin Khan

Then verily, that Day, they will (all) share in the torment.

These people were trying to blame the other for the reason for going astray but in the end they will be partners in the punishment.

Ayah 34

إِنَّا كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ﴿٣٤﴾

Muhsin Khan

Certainly, that is how We deal with Al-Mujrimun (polytheists, sinners, criminals, the disobedient to Allah, etc.).

Ayah 35

إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ﴿٣٥﴾

Muhsin Khan

Truly, when it was said to them: La ilaha ill-Allah "(none has the right to be worshipped but Allah)," they puffed themselves up with pride (i.e. denied it).

Ayah 36

وَيَقُولُونَ إِنَّا لَتَارِكُوا إِلَهَيْنَا لِشَاعِرٍ مَّجْنُونٍ ﴿٣٦﴾

Muhsin Khan

And (they) said: "Are we going to abandon our aliha (gods) for the sake of a mad poet?"

Ayah 37

بَلْ جَاءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلِينَ ﴿٣٧﴾

Muhsin Khan

Nay! he (Muhammad SAW) has come with the truth (i.e. Allah's Religion - Islamic Monotheism and this Quran) and he confirms the Messengers (before him who brought Allah's religion - Islamic Monotheism).

Ayah 38

إِنَّكُمْ لَذَائِقُوا الْعَذَابِ الْأَلِيمِ ﴿٣٨﴾

Muhsin Khan

Verily, you (pagans of Makkah) are going to taste the painful torment;

Ayah 39

وَمَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٣٩﴾

Muhsin Khan

And you will be requited nothing except for what you used to do (evil deeds, sins, and Allah's disobedience which you used to do in this world);

Ayah 40

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿٤٠﴾

Muhsin Khan

Save the chosen slaves of Allah (faithful, obedient, true believers of Islamic Monotheism).

مُخْلِصُونَ [al-mukh'laseena] originally
[mukh'lasoon] are those who have been granted
sincerity. Its singular is مُخْلِصٌ [mukh'lasun].
مُخْلِصٌ [mukh'lisun] is someone who is sincere.

Ayah 41

أُولَٰئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ ﴿٤١﴾

Muhsin Khan

For them there will be a known provision (in Paradise).

ALLAH has informed us so many times in the Quran about paradise, so here HE just says it's known.

Ayah 42

فَوَاكِهُ وَهُمْ مُكْرَمُونَ ﴿٤٢﴾

فَوَاكِهُ [fawaakihi] is the plural of فَاكِهَةٌ [faakihatun] which is a fruit that puts a smile on your face and makes you happy when you take a bite. It comes from the verb فَكِهَ [fakiha] which means to be happy.

Muhsin Khan

Fruits; and they shall be honoured,

Ayah 43

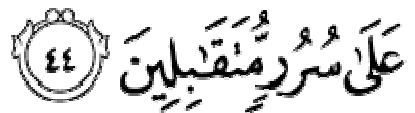


Muhsin Khan

In the Gardens of delight (Paradise),

نَعِيمٌ [na'ee3mun] is constant blessings, constant luxury.

Ayah 44



Muhsin Khan

Facing one another on thrones,

People will be reclined and relaxing on couches having conversations with the other inhabitants of paradise.

Ayah 45

يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِّنْ مَّعِينٍ ﴿٤٥﴾

Muhsin Khan

Round them will be passed a cup of pure wine;

Ayah 46

بَيضَاءَ لَذَّةٍ لِلشَّارِبِينَ ﴿٤٦﴾

Muhsin Khan

White, delicious to the drinkers,

The fact that the drink is described as being white implies that the drink will be completely pure.

Ayah 47

لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنْزَفُونَ ﴿٤٧﴾

Muhsin Khan

Neither they will have Ghoul (any kind of hurt, abdominal pain, headache, a sin, etc.) from that, nor will they suffer intoxication therefrom.

غَوْلٌ [ghaw'lun] is the closest thing to a hangover. It also means for someone to see devils.

When people get drunk or intoxicated their vision sometimes gets blurry and people's faces get distorted because of their impaired vision.

This drink in paradise won't have these effects at all.

It also used for evil spirits, possession, for someone to lose their mind, or have nightmares.

لَا يُنْزَفُونَ [la yun'zafoona] means they will not get a headache from this drink and it also means the drinks they will be supplied with will never run out or dry up.

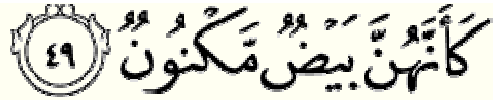
Ayah 48

وَعِنْدَهُمْ قَاصِرَاتُ الطَّرْفِ عِينٌ ﴿٤٨﴾

And with them will be chaste females, restraining their glances (desiring none except their husbands), with wide and beautiful eyes.

قَاصِرَاتُ الطَّرْفِ [qaasiraatu at-tar'fi] is referring to the spouses in paradise. They will be so shy they won't make eye contact with their husbands. They will have their heads down lowering their gaze.

Ayah 49



Muhsin Khan

(Delicate and pure) as if they were (hidden) eggs (well) preserved.

مَكْنُونٌ [mak'noonun] comes from the verb

كَنَّ [kan-na] which means to be in the indent of a mountain. It also means to be hidden and vaulted away so secretly that no one knows where it is.

The imagery here is like a man climbing a mountain and finding an eagles egg. The discovery of this egg that is so rare causes him to be so amazed and astonished at this find he can't believe what he has just come across. This is the idea conveyed here in this ayah when a man sees his spouse in paradise.

Ayah 50

فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٥٠﴾

Muhsin Khan

Then they will turn to one another, mutually questioning.

The believers will be asking each other questions reflecting on the past.

Ayah 51

قَالَ قَائِلٌ مِّنْهُمْ إِنِّي كَانَ لِي قَرِينٌ ﴿٥١﴾

Muhsin Khan

A speaker of them will say: "Verily, I had a companion (in the world),

قَرِينٌ [qareenun] is a companion. It comes from the verb قَرَنَ [qarana] which means to come right next to something. That is why a generation in Arabic is called قَرْنٌ [qar'nun] because it comes right after the other generation.

Ayah 52

يَقُولُ أَأَنتَ لِمَنِ الْمُصَدِّقِينَ ﴿٥٢﴾

Muhsin Khan

Who used to say: "Are you among those who believe (in resurrection after death)."

The believer in paradise is captured here as reflecting on the past and remembering someone he used to know in the life of this world. This person chose a path other than that of Islaam and used to ask this believer “Are you serious? You really believe in this paradise and hell stuff?” and this is why this believer doesn’t see him/her in paradise because they are in hell–fire paying for the beliefs they held in this life.

Ayah 53

أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا إِذْنَا لَمَدِينُونَ ﴿٥٣﴾

Muhsin Khan

"(That) when we die and become dust and bones, shall we indeed (be raised up) to receive reward or punishment (according to our deeds)?"

This disbelieving companion is quoted as questioning this believer about the logic in the belief of being resurrected and held to account after the human being’s body decays and turns to dirt and bones.

This is the last conversation this believer remembers having with this friend before they stopped hanging out.

Another point here is that when the believer is in paradise he/she will remember everything about the life of this world.

Ayah 54

قَالَ هَلْ أَنْتُمْ مُطَّلِعُونَ ﴿٥٤﴾

Muhsin Khan

(The man) said: "Will you look down?"

مُطَّلِعُونَ [mut-tali'oo3na] comes from the verb

إِطَّلَعَ [it-tala'a3] which is to climb something, climb a height, to discover something.

So, this believer that is remember his friend in the life of this world asks the other in paradise with whom he is speaking if they want to find out what happened to this guy and what became of him.

Do to the fact that you can have anything you want in paradise; this man was granted his request to see what become of this person.

Ayah 55

فَاطَّلَعَ قَرَءَاهُ فِي سَوَاءِ الْجَحِيمِ ﴿٥٥﴾

Muhsin Khan

So he looked down and saw him in the midst of the Fire.

When this believer asked to see what became of his old friend he was shown him burning and being punished in the middle of hell-fire.

Ayah 56

قَالَ تَاللَّهِ إِن كِدْتَ لَتُرْدِينِ ﴿٥٦﴾

Muhsin Khan

He said: "By Allah! You have nearly ruined me.

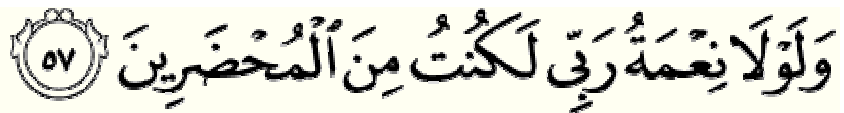
The expression تَاللَّهِ is used when the situation is extreme. Normally a person would say وَاللَّهِ but due to this situation of this man who is enjoying paradise and

seeing what could have been him burning along side his friend, he uses this expression.

أَرَدَى [ar'da] is to drop someone/push someone off a cliff.

This believer says to this person in hell-fire “you almost dragged me into that situation with you! I almost followed your lead and you would have thrown me off a cliff into the pit of hell-fire if I didn’t change my ways”.

Ayah 57



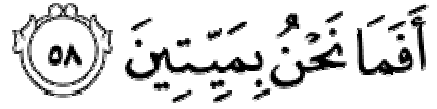
Muhsin Khan

"Had it not been for the Grace of my Lord, I would certainly have been among those brought forth (to Hell)."

So, this believer has basically re-lived the events of the day of judgement and how he had a close call and dodged a bullet of being thrown in hell-fire.

He doesn't want to look at this person anymore that is in hell, so the window or door is closed to it.

Ayah 58

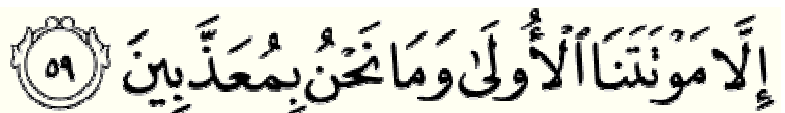


Muhsin Khan

(Allah informs about that true believer that he said): "Are we then not to die (any more)?"

When that window to hell-fire is closed he looks around at paradise like it's the first time he is seeing everything and has to be reassured that he won't taste death again and that this is eternal. He already knew that he wouldn't die again and that paradise is eternal but he is in shock from what he just saw. His new joy is not that he is in paradise. His new joy is that he isn't in hell-fire.

Ayah 59



Muhsin Khan

"Except our first death, and we shall not be punished? (after we have entered Paradise)."

Ayah 60

إِنَّ هَذَا هُوَ الْفَوْزُ الْعَظِيمُ ﴿٦٠﴾

Muhsin Khan

Truly, this is the supreme success!

For this person the ultimate success is not being tortured and being saved from the hell-fire because now he has seen what it is like.

Ayah 61

لِمِثْلِ هَذَا فَلْيَعْمَلِ الْعَامِلُونَ ﴿٦١﴾

Muhsin Khan

For the like of this let the workers work.

ALLAH says to us here that all this pleasure of paradise could be us. But we have to strive, sacrifice, and work for it in order to attain it.

Ayah 62

أَذَلِكَ خَيْرٌ نُزُلًا أَمْ شَجَرَةُ الزَّقُّومِ ﴿٦٢﴾

Muhsin Khan

Is that (Paradise) better entertainment or the tree of Zaqquq (a horrible tree in Hell)?

شَجَرَةُ الزَّقُّومِ [shajaratu az-zaq-qoomi] is like a cactus that grows buds on the top of it like the heads of devils. It's a very thorny and sour plant. It sprouts from the lowest part of the hell-fire and extends all the way to the top of hell-fire where the entrance is. It is the early snack for the people of hell-fire.

Ayah 63

إِنَّا جَعَلْنَاهَا فِتْنَةً لِلظَّالِمِينَ ﴿٦٣﴾

Muhsin Khan

Truly We have made it (as) a trail for the Zalimun (polytheists, disbelievers, wrong-doers, etc.).

Ayah 64

إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ ﴿٦٤﴾

Muhsin Khan

Verily, it is a tree that springs out of the bottom of Hell-fire,

Ayah 65

طَلْعُهَا كَأَنَّهُ رِئُوسُ الشَّيَاطِينِ ﴿٦٥﴾

Muhsin Khan

The shoots of its fruit-stalks are like the heads of Shayatin (devils);

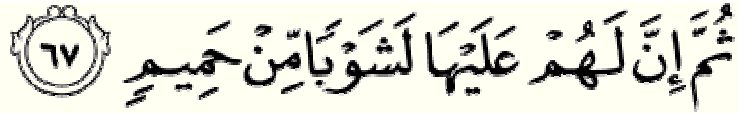
Ayah 66

فَإِنَّهُمْ لَا يَكُونُونَ مِنْهَا فَمَا لَوْ كَانُوا مِنْهَا الْبُطُونَ ﴿٦٦﴾

Muhsin Khan

Truly, they will eat thereof and fill their bellies therewith.

Ayah 67



Muhsin Khan

Then on the top of that they will be given boiling water to drink so that it becomes a mixture (of boiling water and Zaqqum in their bellies).

شَوْبٌ [shaw'bun] is a mixture.

One of the names of honey is شَائِبٌ [shaa'ibun] because the Arabs used to mix it with everything.

Ayah 68

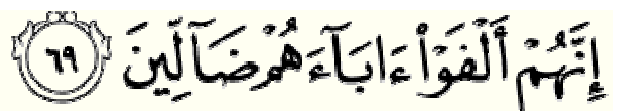


Muhsin Khan

Then thereafter, verily, their return is to the flaming fire of Hell.

All that just proceeded for the people of hell-fire was just a snack and an introduction to hell. Now they will be lead to the real punishment.

Ayah 69



Muhsin Khan

Verily, they found their fathers on the wrong path;

أَلْفَوْا [al'fo] comes from the verb أَلْفَى [al'fa] which means to find.

Ayah 70

فَهُمْ عَلَىٰ آثَارِهِمْ يُهْرَعُونَ ﴿٧٠﴾

Muhsin Khan

So they (too) made haste to follow in their footsteps!

يُهْرَعُونَ [yuh'ra'oo3na] comes from the verb

هَرَعَ [hara'a3] which is walk fast.

Ayah 71

وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأَوَّلِينَ ﴿٧١﴾

Muhsin Khan

And indeed most of the men of old went astray before them;

Ayah 72

وَلَقَدْ أَرْسَلْنَا فِيهِمْ مُنْذِرِينَ ﴿٧٢﴾

Muhsin Khan

And indeed We sent among them warners (Messengers);

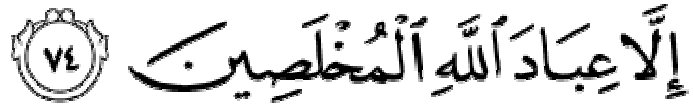
Ayah 73

فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنْذِرِينَ ﴿٧٣﴾

Muhsin Khan

Then see what was the end of those who were warned (but heeded not).

Ayah 74



Muhsin Khan

Except the chosen slaves of Allah (faithful, obedient, and true believers of Islamic Monotheism).

Ayah 75



Muhsin Khan

And indeed Nuh (Noah) invoked Us, and We are the Best of those who answer (the request).

الْمُجِيبُونَ [al-mujeeboona] comes from the verb أَجَابَ [ajaaba] which is to answer someone quickly and right away.

ALLAH knows the best times to respond and even we don't think ALLAH has responded HE has. We may not necessarily get what we ask for but ALLAH will answer our supplication by averting some sort of evil from us as HE knows what is best for us.

HE always responds to us for what we need and not necessarily what we want because we don't know if

that thing that we want is really good for us or bad for us but HE knows.

Ayah 76



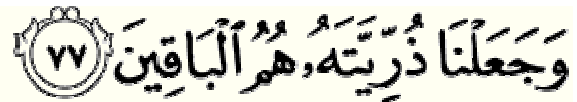
Muhsin Khan

And We rescued him and his family from the great distress (i.e. drowning),

كَرْبٌ [kar'bun] is a disturbance that brings about

distress, sadness, and fear. Its plural is كُرُوبٌ [kuroobun].

Ayah 77



Muhsin Khan

And, his progeny, them We made the survivors (i.e. Shem, Ham and Japheth).

We are learning here that though there were believers that boarded the ship with Nuh عليه السلام they and their progeny eventually died off and the only people that continued the cycle of life by having children and growing the numbers of humanity was the offspring of Nuh عليه السلام except for the one son that is mentioned

to us in the Quran that was drowned for his disbelief in ALLAH.

So, from the lineage of the sons of Nuh عليه السلام who were Shem, Ham, and Japheth, all of humanity comes. Ib'raaheem عليه السلام is from the lineage of Sam. Also, the nations of Aad and Thamood were descendants of Sam.

Ayah 78

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ

Muhsin Khan

And left for him (a goodly remembrance) among generations to come in later times:

ALLAH is saying that HE left people committed to the path of Nuh عليه السلام until that last of generations.

Ayah 79

سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ

Muhsin Khan

Salamun (peace) be upon Nuh (Noah) (from Us) among the 'Alamin (mankind, jinns and all that exists)!"

Ayah 80

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ

Muhsin Khan

Verily, thus We reward the Muhsinun (good-doers - see V.2:112).

Ayah 81

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿٨١﴾

Muhsin Khan

Verily, he [Nuh (Noah)] was one of Our believing slaves.

Ayah 82

ثُمَّ أَغْرَقْنَا الْآخَرِينَ ﴿٨٢﴾

Muhsin Khan

Then We drowned the other (disbelievers and polytheists, etc.).

Ayah 83

وَإِذْ مِنْ شِيعَتِهِ لِبَرْهِيمٍ ﴿٨٣﴾

Muhsin Khan

And, verily, among those who followed his [Nuh's (Noah)] way (Islamic Monotheism) was Ibrahim (Abraham).

Ayah 84

إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ ﴿٨٤﴾

Muhsin Khan

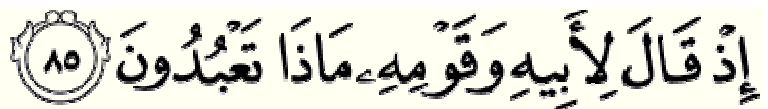
When he came to his Lord with a pure heart [attached to Allah Alone and none else, worshipping none but Allah Alone true Islamic Monotheism, pure from the filth of polytheism].

ALLAH is describing Ib'raaheem عليه السلام as having a clean heart even before him becoming a messenger.

There are two dimensions to guidance. A clean sound heart and a clean sound mind.

Your mind will get to the right conclusion to worship ALLAH alone if your heart is sound. However, if your heart isn't sound and clean and you're a genius, that won't benefit you. We have to come to ALLAH with a sound clean heart in order to be guided. If your heart is sound and clean, revelation will make sense to you and you will make the right conclusions.

Ayah 85



Muhsin Khan

When he said to his father and to his people: "What is it that which you worship?"

Ib'raaheem عليه السلام is being explicit here and questioning his father and his people about their

worship of other than ALLAH. He is not beating around the bush and just being direct with them.

Ayah 86

أَيُّفَكَاءِ إِلَهَةٍ دُونِ اللَّهِ تُرِيدُونَ ﴿٨٦﴾

Muhsin Khan

"Is it a falsehood aliha (gods) other than Allah that you seek?"

Ayah 87

فَمَا ظَنُّكُمْ بِرَبِّ الْعَالَمِينَ ﴿٨٧﴾

Muhsin Khan

"Then what do you think about the Lord of the 'Alamin (mankind, jinns, and all that exists)?"

Ayah 88

فَنَظَرَ نَظْرَةً فِي النُّجُومِ ﴿٨٨﴾

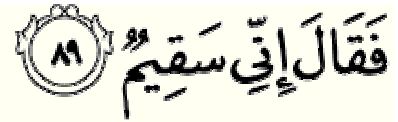
Muhsin Khan

Then he cast a glance at the stars (to deceive them),

Ib'raaheem عليه السلام looked at the stars that are supposed to guide someone to the belief and worship of ALLAH and became disgusted because his father

and people were worshipping the stars among other things.

Ayah 89



Muhsin Khan

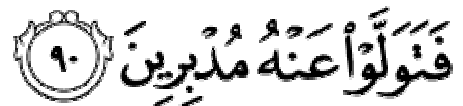
And he said: "Verily, I am sick (with plague. He did this trick to remain in their temple of idols to destroy them and not to accompany them to the pagan's feast)."

سَقِيمٌ [saqeemun] sick, disgusted.

Ib'raaheem عليه السلام said he was sick and he meant he was literally disgusted with their worship of other than ALLAH. So, Ib'raaheem عليه السلام didn't lie.

This was his excuse to stay behind and destroy their idols.

Ayah 90



Muhsin Khan

So they turned away from him, and departed (for fear of the disease).

They left Ib'raaheem عليه السلام and went to their festival.

Ayah 91

فَرَاغَ إِلَىٰ آلِهِنَّ فَقَالَ أَلَا تَأْكُلُونَ ﴿٩١﴾

Muhsin Khan

Then he turned to their aliha (gods) and said: "Will you not eat (of the offering before you)?"

Ib'raaheem عليه السلام is expression his frustration with the existence of these idols and starts to speak to them in a mocking belittling kind of way.

Ayah 92

مَا لَكُمْ لَا تَنْطِقُونَ ﴿٩٢﴾

Muhsin Khan

"What is the matter with you that you speak not?"

Ayah 93

فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ ﴿٩٣﴾

Muhsin Khan

Then he turned upon them, striking (them) with (his) right hand.

Ayah 94

فَأَقْبِلُوا إِلَيْهِ يَرْفُقُونَ ﴿٩٤﴾

Muhsin Khan

Then they (the worshippers of idols) came, towards him, hastening.
His people came at him really fast losing their minds.

Ayah 95

قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ ﴿٩٥﴾

Muhsin Khan

He said: "Worship you that which you (yourselves) carve?"

Ayah 96

وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٩٦﴾

Muhsin Khan

"While Allah has created you and what you make!"

Ayah 97

قَالُوا ابْنُوا لَهُ بُيُوتًا فَأَلْقُوهُ فِي الْجَحِيمِ ﴿٩٧﴾

Muhsin Khan

They said: "Build for him a building (it is said that the building was like a furnace) and throw him into the blazing fire!"

جَحِيمٌ [jaheemun] is a fire that makes roaring sound.

Ayah 98

فَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينَ ﴿٩٨﴾

Muhsin Khan

So they plotted a plot against him, but We made them the lowest.

These people thought they were going to scare Ib'raaheem عليه السلام and that he would turn back on his words but he remained firm.

ALLAH tells us that eventually HE made these people the lowest. ALLAH kept is ambiguous to us exactly what HE did with them. ALLAH did use the word 'lowest' so this could mean HE humiliated them or the earth swallowed them up.

Ayah 99

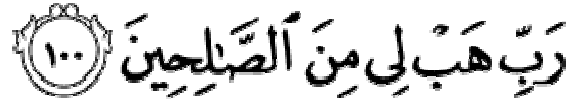
وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَيِّدِينَ ﴿٩٩﴾

Muhsin Khan

And he said (after his rescue from the fire): "Verily, I am going to my Lord. He will guide me!"

Ib'raaheem عليه السلام leaves the region of Iraaq and heads to Palestine and eventually ends up in Makkah.

Ayah 100



Muhsin Khan

"My Lord! Grant me (offspring) from the righteous."

Ib'raaheem عليه السلام could have meant for ALLAH to grant him companions that are righteous and ALLAH granted him offspring that were righteous instead. Or it can mean that he asked ALLAH for righteous offspring.

Ayah 101



Muhsin Khan

So We gave him the glad tidings of a forbearing boy.

حَلِيمٌ [haleemun] comes from the word حِلْمٌ [hil'mun] which is forbearance, patient, not become overwhelmed, tolerance, not to over react. Also, حِلْمٌ is to take things, absorb them, and deal with them in a calm manner.

This quality of حِلْم is a very rare quality and is only mentioned in the Quran when being attributed to ALLAH and to Ib'raaheem and Is'maa'eel عليهما السلام.

Ayah 102

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنَئُ إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْبَحُكَ
فَانْظُرْ مَاذَا تَرَى ۚ قَالَ يَأْتِيَتِ أَفْعَلُ مَا تُؤْمَرُ سَتَجِدُنِي إِن شَاءَ اللَّهُ
مِنَ الصَّابِرِينَ ﴿١٠٢﴾

Muhsin Khan

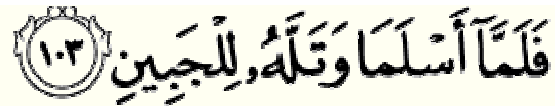
And, when he (his son) was old enough to walk with him, he said: "O my son! I have seen in a dream that I am slaughtering you (offer you in sacrifice to Allah), so look what you think!" He said: "O my father! Do that which you are commanded, Insha' Allah (if Allah will), you shall find me of As-Sabirin (the patient ones, etc.)."

When Ib'raaheem عليه السلام tells his son Is'maa'eel عليه السلام that he had a dream that he was slaughtering him, the fact that the present tense verb was used means that he saw the dream more than one time. The verb

أَرَى [I am seeing] was using. This is different to the dream of Yusuf عليه السلام in the sense that he only saw

his dream once. We know this because the past tense form of the verb was used [رَأَيْتُ] meaning ‘I saw’.

Ayah 103



Muhsin Khan

Then, when they had both submitted themselves (to the Will of Allah), and he had laid him prostrate on his forehead (or on the side of his forehead for slaughtering);

تَلَّهُ [tal-lahu] comes from the verb تَلَّ [tal-la] which means to make someone lie on their face/side of their face.

There are some narrations that say that Ib'raaheem

عليه السلام tried to cut and slaughter his son but ALLAH commanded the knife to not cut just like HE commanded the fire not to burn.
This had to be such a hard thing for a father to do.

Ayah 104

وَنَادَيْنَاهُ أَنْ يَا إِبْرَاهِيمُ ﴿١٠٤﴾

Muhsin Khan

And We called out to him: "O Abraham!

Ayah 105

قَدْ صَدَّقْتَ الرُّؤْيَا إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٠٥﴾

Muhsin Khan

You have fulfilled the dream (vision)!" Verily! Thus do We reward the Muhsinun (good-doers - see V.2:112).

Ayah 106

إِنَّ هَذَا لَهُوَ الْبَلَاءُ الْمُبِينُ ﴿١٠٦﴾

Muhsin Khan

Verily, that indeed was a manifest trial

بَلَاءٌ [balaa'un] is a really heavy difficult test. It is also just for a really traumatic experience and a disaster.

Ayah 107

فَدَى [fada] is to ransom. It comes from the word فِدْيَةٌ [fid'yatun] which means ransom.

In these ayaat we are learning the origins of Eid Al-Adh'ha.

When we slaughter our animal on the day of Eid or when we are celebrating Eid we are supposed to remember a man [Ib'raaheem عليه السلام] that is willing to do anything ALLAH says. Ib'raaheem عليه السلام gave himself completely to ALLAH.

The last thing you or I would be willing to do in our life [i.e. slaughtering our own son], Ib'raaheem عليه السلام is willing to do it just because ALLAH said so.

When we are enjoying Eid and the meat we are supposed to ask ourselves what are we willing to do for ALLAH that we haven't done yet or are holding ourselves back from doing for some reason or another.

Muhsin Khan

And We ransomed him with a great sacrifice (i.e. a ram);

Ayah 108

وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٠٨﴾

Muhsin Khan

And We left for him (a goodly remembrance) among generations (to come) in later times.

ALLAH tells us here that HE left this tradition
[I.e. the sacrifice] for generations to come and we still
have it today.

Ayah 109

سَلَامٌ عَلَىٰ إِبْرَاهِيمَ ﴿١٠٩﴾

Muhsin Khan

Salamun (peace) be upon Ibrahim (Abraham)!"

Ayah 110

كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١١٠﴾

Muhsin Khan

Thus indeed do We reward the Muhsinun (good-doers - see V.2:112).

Ayah 111

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١١١﴾

Muhsin Khan

Verily, he was one of Our believing slaves.

Ayah 112

وَبَشِّرْنَاهُ بِأَسْحَاقَ نَبِيًّا مِّنَ الصَّالِحِينَ ﴿١١٢﴾

Muhsin Khan

And We gave him the glad tidings of Ishaque (Isaac) a Prophet from the righteous.

ALLAH in this ayah said HE gave Ib'raaheem عليه السلام glad tidings of a son named Is'haaq عليه السلام. This is strong evidence that Is'haaq عليه السلام came after Is'maa'eel عليه السلام and it was in fact Is'maa'eel عليه السلام that was the first son and who Ib'raaheem عليه السلام was commanded to slaughter.

Ayah 113

وَبَارَكْنَا عَلَيْهِ وَعَلَىٰ إِسْحَاقَ وَمِنْ ذُرِّيَّتِهِمَا مُحْسِنٌ وَظَالِمٌ لِّنَفْسِهِ
مُبِينٌ

Muhsin Khan

We blessed him and Ishaque (Isaac), and of their progeny are (some) that do right, and some that plainly wrong themselves.

Ayah 114

وَلَقَدْ مَنَنَّا عَلَىٰ مُوسَىٰ وَهَارُونَ

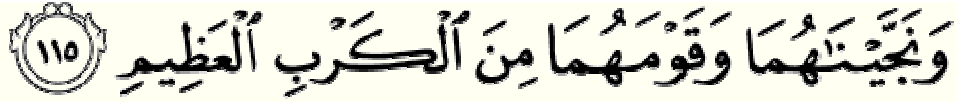
Muhsin Khan

And, indeed We gave Our Grace to Musa (Moses) and Harun (Aaron).

From the descendents of Is'maa'eel and Is'haaq عليه السلام there were righteous people and corrupt people. From among the excellent descents was Musa

and Haaroon عليهما السلام who were the descendants of Is'haaq عليه السلام.

Ayah 115



Muhsin Khan

And We saved them and their people from the great distress;

The word كَرْبٌ [kar'bun] was used in the stories of Nuh and Musa عليهما السلام and both stories had to do with water.

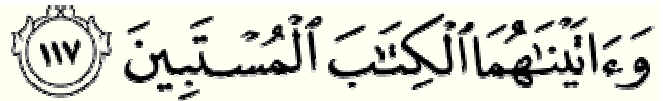
Ayah 116



Muhsin Khan

And helped them, so that they became the victors;

Ayah 117



Muhsin Khan

And We gave them the clear Scripture;

اِسْتَبَانَ [mus'tabeenun] comes from the verb اِسْتَبَانَ [is'tabaana] which means to reach the climax of clarity.

It has roughly the same meaning is the word مُبِينٌ [mu'beenun]. This word مُسْتَبِينٌ only comes in the Quran once and it is used to describe the Torah. So, the word الْكِتَابُ [al-kitaabu] which means book, in this ayah is referring to the Torah.

Ayah 118

وَهَدَيْنَاهُمَا الصِّرَاطَ الْمُسْتَقِيمَ ﴿١١٨﴾

Muhsin Khan

And guided them to the Right Path;

Ayah 119

وَتَرَكْنَا عَلَيْهِمَا فِي الْأَخْيَرِ ﴿١١٩﴾

Muhsin Khan

And We left for them (a goodly remembrance) among generations (to come) in later times;

Ayah 120

سَلَامٌ عَلَىٰ مُوسَىٰ وَهَارُونَ ﴿١٢٠﴾

Muhsin Khan

Salamun (peace) be upon Musa (Moses) and Harun (Aaron)!"

Ayah 121

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٢١﴾

Muhsin Khan

Verily, thus do We reward the Muhsinun (good-doers - see V.2:112).

Ayah 122

إِنَّهُمْ مِّنْ عِبَادِنَا الْمُؤْمِنِينَ

Muhsin Khan

Verily! They were two of Our believing slaves.

Ayah 123

وَإِنَّ إِلْيَاسَ لَمِنَ الْمُرْسَلِينَ

Muhsin Khan

And verily, Iliyas (Elias) was one of the Messengers.

إِلْيَاسُ [il'yaasu] was from the lineage of Haaroon

بَعْلَبَكُّ was from the city of بَعْلَبَكُّ. عليه السلام

[ba3'labak-ku] which is in Jordan. This word is a combination of two words that have been fused

together. بَكَّةُ [bak-katu] is a old ancient word for city or high traffic which is where the word مَكَّةُ

[mak-katu] comes from. بَعْلُ [ba3'lun] is the name of a false god that they used to worship and this was

supposedly the city of بَعْلُ [ba3'lun]. So, the word

بَعْلَبَكُّ [ba3'labak-ku] literally means 'the city of ba3'l'.

Ayah 124

إِذْ قَالَ لِقَوْمِهِ ۖ أَلَا تَتَّقُونَ ۝۱۲۴

Muhsin Khan

When he said to his people: "Will you not fear Allah?"

Ayah 125

أَنذَعُونَ بَعْلًا وَّتَذَرُونَ أَحْسَنَ الْخَالِقِينَ ۝۱۲۵

Muhsin Khan

"Will you call upon Ba'l (a well-known idol of his nation whom they used to worship) and forsake the Best of creators,

Ayah 126

اللَّهُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ۝۱۲۶

Muhsin Khan

"Allah, your Lord and the Lord of your forefathers?"

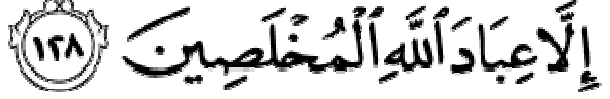
Ayah 127

فَكَذَّبُوهُ فَإِنَّهُمْ لَمُحْضَرُونَ ۝۱۲۷

Muhsin Khan

But they denied him [Iliyas (Elias)], so they will certainly be brought forth (to the punishment),

Ayah 128



Muhsin Khan

Except the chosen slaves of Allah.

Ayah 129



Muhsin Khan

And We left for him (a goodly remembrance) among generations (to come) in later times;

Ayah 130



Muhsin Khan

Salamun (peace) be upon Ilyasin (Elias)!"

إِلْ يَاسِينَ [il'yaaseenu] 'the Il'yaasites' is referring to Il'yaas عليه السلام. However, when we look at the word it ends with يَنُ [eenu]. Some say this is referring to those who were like Il'yaas عليه السلام and followed his legacy.

Ayah 131

إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٣١﴾

Muhsin Khan

Verily, thus do We reward the Muhsinun (good-doers, who perform good deeds totally for Allah's sake only - see V.2:112).

Ayah 132

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١٣٢﴾

Muhsin Khan

Verily, he was one of Our believing slaves.

Ayah 133

وَإِنَّ لُوطًا لِّمِنَ الْمُرْسَلِينَ ﴿١٣٣﴾

Muhsin Khan

And verily, Lout (Lot) was one of the Messengers.

Ayah 134

إِذْ نَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٣٤﴾

Muhsin Khan

When We saved him and his family, all,

Ayah 135

إِلَّا عَجُوزًا فِي الْغَابِرِينَ ﴿١٣٥﴾

Muhsin Khan

Except an old woman (his wife) who was among those who remained behind.

Ayah 136

ثُمَّ دَمَّرْنَا الْآخَرِينَ ﴿١٣٦﴾

Muhsin Khan

Then We destroyed the rest [i.e. the towns of Sodom at the place of the Dead Sea (now) in Palestine]. [See the "Book of History" by Ibn Kathir].

Ayah 137

وَإِنَّكُمْ لَسَمُرُونَ عَلَيْهِمْ مُّصْبِحِينَ ﴿١٣٧﴾

Muhsin Khan

Verily, you pass by them in the morning.

Ayah 138

وَبِالْأَيْلُ أَفَلَا تَعْقِلُونَ ﴿١٣٨﴾

Muhsin Khan

And at night; will you not then reflect?

Ayah 139

وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ ﴿١٣٩﴾

Muhsin Khan

And, verily, Yunus (Jonah) was one of the Messengers.

Ayah 140

إِذْ أَبَقَ إِلَى الْفُلِّ الْمَشْحُونِ ﴿١٤٠﴾

Muhsin Khan

When he ran to the laden ship,

أَبَقَ [abaqa] means to run away. It is specifically used when a slave runs away from his master.

The image here is when Yunus عليه السلام ran away from his people because he was frustrated with them.

However, because of the specific usage of the verb أَبَقَ ALLAH is telling us that Yunus عليه السلام was thinking he was running away from his people but he was really running away from ALLAH and he didn't realize it.

Ayah 141

فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ ﴿١٤١﴾

Muhsin Khan

He (agreed to) cast lots, and he was among the losers,

سَاهَمَ [saahama] literally means to cast lots.

الْمُدْحَضِينَ [al-mud'hadheena] comes from the verb

دَحَضَ [dahadha] which means to fall off.

When animal that is slaughtered standing up and it falls over, this verb is used. So, the image here is that

Yunus عليه السلام was chosen to be among those to be thrown off the ship and he was made to fall off.

Yunus عليه السلام entered a raffle with the people on the ship to see who would be cast off the ship and into the sea.

There are in a storm and there are different reasons the people on the ship want to throw some of the people off.

One of the possible reasons is that they thought the storm was a curse because one of them is not supposed to be on the ship.

Others say that the ship had a hole in it and they had to lighten the cargo that was on the ship.

Ayah 142

فَالنَّقْمَةُ الْحَوْتُ وَهُوَ مُلِيمٌ ۝١٤٢

Muhsin Khan

Then a (big) fish swallowed him and he had done an act worthy of blame.

اِلْتَقَمَ [il'taqama] is to swallow something in one bite or to swallow it up whole in one try.

حَوْتُ [hootun] is a whale or big fish. Its plural is

حِيتَانُ [hitaanun]. It can also be used for a fish in general that is not necessarily big.

مَلِيمٌ [maleemun] to be filled with regret.

Ayah 143

فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ ۝١٤٣

Muhsin Khan

Had he not been of them who glorify Allah,

الْمُسَبِّحِينَ [al-musab-biheena] comes from the verb
سَبَّحَ [sab-baha] which is to declare ALLAH's
perfection and glorify HIM.

Ayah 144

لَلْبَيْتِ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ ﴿١٤٤﴾

Muhsin Khan

He would have indeed remained inside its belly (the fish) till the Day of Resurrection.

ALLAH has just told us that Yunus عليه السلام was in a great difficulty by being in the belly of the whale and he continually declared the perfection of ALLAH and glorified HIM and ALLAH eventually rescued him. This is teaching us that if we are in a difficulty, especially then, we need to declare the perfection of ALLAH and glorify HIM and HE will solve our problems for us in this life and in the hereafter.

Ayah 145

فَنَبَذْنَاهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ ﴿١٤٥﴾

Muhsin Khan

But We cast him forth on the naked shore while he was sick,

عَرَاءُ [a3raa'un] is a dry barren open land

ALLAH says that HE got Yunus عليه السلام out of the whale and threw him onto a dry patch of land or a small island and he was sick and malnourished.

Ayah 146

وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً مِّنْ يَّقْطِينٍ

Muhsin Khan

And We caused a plant of gourd to grow over him.

يَقْطِينٌ [yaq'teenun] is some kind of a special plant.

Some say that it is a plant that bugs don't come near and it has a special healing remedy for humans. So, the point of this plant is to put it on and to get healing from it and no bugs or animals would approach him. This aided him because after coming out of the whale he was extremely sick.

Ayah 147



وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ

Muhsin Khan

And We sent him to a hundred thousand (people) or even more.

By the time Yunus عليه السلام came back to his people, 100,000 people or more had become believers and he was put in charge of them.

Ayah 148



فَآمَنُوا فَمَتَّعْنَاهُمْ إِلَى حِينٍ

Muhsin Khan

And they believed; so We gave them enjoyment for a while.

Ayah 149



فَأَسْتَفْتِهِمُ الرِّبِّكَ الْبَنَاتُ وَلَهُمُ الْبَنُونَ

Muhsin Khan

Now ask them (O Muhammad SAW): "Are there (only) daughters for your Lord and sons for them?"

The disbelievers ascribe daughters to ALLAH very proudly and when they have daughters they bury them alive out of shame and disgust!

The point of this ayah is not just the fact that these disbelievers ascribed daughters to ALLAH but ALLAH is telling us also that these people and their like try to give ALLAH what they don't want themselves. For example, you have two sons and one is not so great in school and the other is an excellent student. You take the one who is under achieving in school and you say that you will at least make him a Haafidh of the Quran or an imam or something and the one will all the potential you want to become a doctor. So, you are giving the one with less talent to serve ALLAH's deen. Or you give in charity that which you wouldn't want to take yourself and if you had to take it, you will squint your eyes and be disgusted while taking it. This is the mentality that is being attacked here by ALLAH. The root problem is that ALLAH isn't the priority and you are.

Ayah 150

أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنَاثًا وَهُمْ شَاهِدُونَ

Muhsin Khan

Or did We create the angels females while they were witnesses?

Ayah 151

﴿١٥١﴾ أَلَا إِنَّهُمْ مِّنْ إِفْكِهِمْ لَيَقُولُونَ

Muhsin Khan

Verily, it is of their falsehood that they (Quraish pagans) say:

Ayah 152

﴿١٥٢﴾ وَلَدَ اللَّهُ وَإِنَّهُمْ لَكَاذِبُونَ

Muhsin Khan

"Allah has begotten offspring or children (i.e. angels are the daughters of Allah)?" And, verily, they are liars!

Ayah 153

﴿١٥٣﴾ أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ

Muhsin Khan

Has He (then) chosen daughters rather than sons?

Ayah 154

﴿١٥٤﴾ مَا لَكُمْ كَيْفَ تَحْكُمُونَ

Muhsin Khan

What is the matter with you? How do you decide?

Ayah 155

﴿١٥٥﴾ أَفَلَا تَذَكَّرُونَ

Muhsin Khan

Will you not then remember?

Ayah 156

أَمْ لَكُمْ سُلْطَانٌ مُّبِينٌ ﴿١٥٦﴾

Muhsin Khan

Or is there for you a plain authority?

Ayah 157

فَأْتُوا بِكِتَابِكُمْ إِن كُنْتُمْ صَادِقِينَ ﴿١٥٧﴾

Muhsin Khan

Then bring your Book if you are truthful!

Ayah 158

وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجَنَّةِ نِسْبًا ۚ وَلَقَدْ عَلِمَتِ الْجِنَّةُ إِنَّهُمْ لَمُحْضَرُونَ ﴿١٥٨﴾

Muhsin Khan

And they have invented a kinship between Him and the jinns, but the jinns know well that they have indeed to appear (before Him) (i.e. they will be brought for accounts).

As we saw earlier, the disbelievers said that ALLAH has daughters which they said were the angels and there are some amongst them that say ALLAH has children from the jinn.

They say all this while the angels and jinn know the reality that ALLAH doesn't have children and there is nothing like HIM and they know they will all be made to stand in front of ALLAH while these disbelievers

don't know the reality of what they are saying and doing.

Ayah 159

سُبْحَانَ اللَّهِ عَمَّا يُصِفُونَ ﴿١٥٩﴾

Muhsin Khan

Glorified is Allah! (He is Free) from what they attribute unto Him!

Ayah 160

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٦٠﴾

Muhsin Khan

Except the slaves of Allah, whom He chooses (for His Mercy i.e. true believers of Islamic Monotheism who do not attribute false things unto Allah).

Ayah 161

فَإِنَّكُمْ وَمَا تَعْبُدُونَ ﴿١٦١﴾

Muhsin Khan

So, verily you (pagans) and those whom you worship (idols).

Ayah 162

مَا أَنْتَ عَلَيْهِ بِفِتْنِينَ ﴿١٦٢﴾

Muhsin Khan

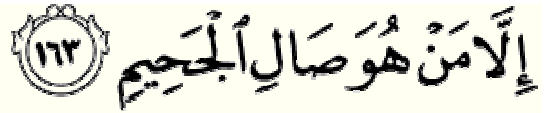
Cannot lead astray [turn away from Him (Allah) anyone of the believers],

This is referring to the Prophet ﷺ.

ALLAH is telling the disbelievers they will not be able

to harm him and take him or anyone off the straight path except those who are predestined to burn in hell.

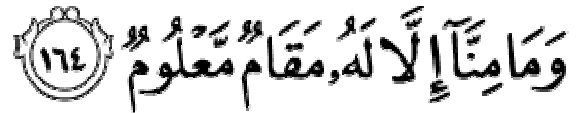
Ayah 163



Muhsin Khan

Except those who are predestined to burn in Hell!

Ayah 164



Muhsin Khan

There is not one of us (angels) but has his known place (or position);

The angels hear what these disbelievers are saying about them and they say they have no power over anything except by the permission of ALLAH and that each and everyone of them has his role that he knows very well.

Ayah 165

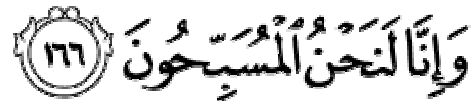


Muhsin Khan

Verily, we (angels), we stand in rows for the prayers (as you Muslims stand in rows for your prayers);

The angels are saying they are the ones who stand in rows. They are the army of ALLAH.

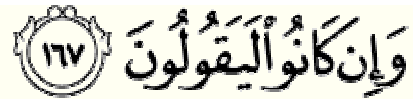
Ayah 166



Muhsin Khan

Verily, we (angels), we are they who glorify (Allah's Praises i.e. perform prayers).

Ayah 167



Muhsin Khan

And indeed they (Arab pagans) used to say;

Ayah 168



Muhsin Khan

"If we had a reminder as had the men of old (before the coming of Prophet Muhammad SAW as a Messenger of Allah).

The disbelievers said that they would believe if a message had come to them and they would for sure be of those who are sincere. However, when the message that Muhammed ﷺ came to them, they lied against him and disbelieved.

Ayah 169

لَكُنَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٦٩﴾

Muhsin Khan

"We would have indeed been the chosen slaves of Allah (true believers of Islamic Monotheism)!"

Ayah 170

فَكْفَرُوا بِهِ ۖ فَسَوْفَ يَعْلَمُونَ ﴿١٧٠﴾

Muhsin Khan

But (now that the Quran has come) they disbelieve therein (i.e. in the Quran and in Prophet Muhammad SAW , and all that which he brought, the Divine Revelation), so they will come to know!

Ayah 171

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ ﴿١٧١﴾

Muhsin Khan

And, verily, Our Word has gone forth of old for Our slaves, the Messengers,

Ayah 172

إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ ﴿١٧٢﴾

Muhsin Khan

That they verily would be made triumphant.

All the messengers ALLAH sent were aided and were not killed. However, some prophets were killed.

For example, Yah'ya عليه السلام. ALLAH reprimanded Bani Is'raa'eel for killing their prophets.

Ayah 173

وَإِنَّ جُنَدَنَا لَهُمُ الْغَالِبُونَ ﴿١٧٣﴾

Muhsin Khan

And that Our hosts, they verily would be the victors.

Ayah 174

فَقُولْ عَنْهُمْ حَتَّى حِينٍ ﴿١٧٤﴾

Muhsin Khan

So turn away (O Muhammad SAW) from them for a while,

Ayah 175

وَأَبْصِرْهُمْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٥﴾

Muhsin Khan

And watch them and they shall see (the punishment)!

Ayah 176

أَفِعْذَابِنَا يُسْتَعْجَلُونَ ﴿١٧٦﴾

Muhsin Khan

Do they seek to hasten on Our Torment?

Ayah 177

فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ ﴿١٧٧﴾

Muhsin Khan

Then, when it descends into their courtyard (i.e. near to them), evil will be the morning for those who had been warned!

Ayah 178

وَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٨﴾

Muhsin Khan

So turn (O Muhammad SAW) away from them for a while,

Ayah 179

وَأَبْصُرْ فَسَوْفَ يُبْصَرُونَ ﴿١٧٩﴾

Muhsin Khan

And watch and they shall see (the torment)!

Ayah 180

سُبْحَانَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨٠﴾

Muhsin Khan

Glorified be your Lord, the Lord of Honour and Power! (He is free) from what they attribute unto Him!

Ayah 181

وَسَلَامٌ عَلَى الْمُرْسَلِينَ ﴿١٨١﴾

Muhsin Khan

And peace be on the Messengers!

Ayah 182



Muhsin Khan

And all the praise and thanks be to Allah, Lord of the 'Alamin (mankind, jinns and all that exists).

This conclusion at the end of the surah suggest that nations are destroyed, messengers are saluted, and when no nation is left on the face of the earth Hamd [praise and gratituted in the ultimate sense] of ALLAH still exists.